THE
Dissembling Jesuite
UNMASK'D.

In Answer to the

TWO PARTS
OF
CASSANDRA.

Wherein the *AUTHOR* and his LIBELS are laid Open.

With the *True Reasons* why he wou'd have the *DISSENTERS* Humbled.

Beware of false Prophets, which come to you in Sheeps-cloathing, Matth. 15. 7.

With my Service to Mr. *Lesley*.

London, Printed in the Year, 1704.

THE

Unfortunate Virtuoso

OR

TWO PARTS

OF

CASSANDRA.

Wherein the AUTHOR's Intention is, that Lovers are Idol Gods.

With the Reflections what he would have the DISSEMBLERS to conclude.

Beware of Idle Fancies, which some to great Disappointing, Mischief.

With my Service to Mr. Lilly.

London, Printed in the Year, 1704.

THE

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The *Author* being out of Town when these Sheets were printed, the *Reader* is desir'd to pass over those Faults that have escap'd the Press.

CAS-

CASSANDRA ANSWER'D.

WHEN a Man is big with his own Merit, and has taken up his Reputation (as ſome Men do their Principles) upon Truſt, he eaſily believes himſelf in the right, whatever he ſays; and goes on, as *Lot* went from *Sodom*, without ſo much as looking behind him. Theſe Self-evident Notions furniſh a Man compleatly with the neceſſary Qualifications that are required in one of thoſe *Tools* to *Faction*, call'd, *A Scribling State-Caſuiſt*; one that handles more Laws than he underſtands, and ſtarts more Queries than he has Arguments to purſue: A *common Poacher* upon *Crown-Lands*; and makes as bold with the *Royal Incloſure*, as though he were at Liberty upon a *Common*. When he finds any thing to his purpoſe, neither the *Nobility*, nor even the *Prince*, ſhall 'ſcape him. He gets into his Enthuſiaſtic Flights, and either forgets what he is about; or, raviſh'd with the Conceit of his miſtaken *Notions*, lets it ſtand; and out of the leaſt Senſe of Modeſty (though it may be all he has) draws an equivocating ſlight Veil over it, thinking to ſhadow it from the Underſtanding of the Law; which is too indulgent to Facts of that Nature. His *Books* are but ſo many Doors to a *Labrynth*, wherein the *Party* enter and are loſt. There they wander all their Lives in Ignorance of the very *Cauſe* they are ſo aſſiduous to maintain; yet are oblig'd to encourage and believe, that what he *writes* infinitely ſtrengthens the *Faction*; and that his

Arguments are both *ſound* and *legal*. In this Caſe, a Man is ſure of all the Applauſe he can expect: That of his own *Party* is ſettled on him by a Law among themſelves: They are his *Bank*, where he lodges *Principle*, and receives *Intereſt* for it. And that he mayn't want his own Commendations, he won't fail to trumpet out his Merit in what he writes; tells ye, how he has foyl'd his *Adverſary*; made the Matter ſo plain againſt him, that all the World may eaſily perceive it. When an indifferent Perſon, with as many Eyes as he has, after all their notable Deſcription, can't ſee this great *Eclipſe* of the *Moon* he ſpeaks of; tho' he undertakes to tell ye, 'tis as plain as the *Sun* at *Noon-day*. But, as I was ſaying, he'is ſure of all the Applauſe he can expect; *i. e.* he is ſecure of his own *Party*; and no Man can reaſonably expect the Commendations of his Enemies (though he wou'd be thought both a Better and Wiſer Perſon that would create himſelf none:) So that not being capable, I ſay, of receiving any manifeſt Reproofs from the World, he may *Libel* on with aſſurance. When the Bounds of Modeſty won't reſtrain him, nor no Fences are ſufficient to keep him from breaking in upon the Government, and twiſting himſelf, *like a Snake in the Graſs*, into the Intricacies of State-Affairs; pretending to give Rules to the *Supreme* and Legiſlative Powers: Such a one! is the very Nuſance to a Commonwealth: His Pen is like a *Scavenger's Broom*, that rakes all the *Filth* and *Dirt* together, till he throws his *Scandal* into the *Preſs* by whole Shovels full.

Though this *Picture*, as I have drawn it, may ſerve for the Univerſal Delineaments of a Seditious Turbulent *Pamphleteer*, yet I will endeavour to ſingle out one from the *Herd*, that ſhall fit the *Frame* according to the Dimenſions I have given it. Let any one look into the two Parts of *Caſſandra*, and they will ſee that *Tantivy Author*

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whip and ſpur to *Perſecution*. He is the very Picture of St. *Paul* before his *Converſion*. He's on the Road to *Damaſcus* with all the Fury of his *Party* about him, and threatens terrible things, unleſs the *Lord* be ſo good (for the ſake of the Nation) to ſtop his Career; of which I cannot find a better Proof than his own Words, *pag.* 1. *There is a Sett of Men among us, who are viſibly driving on (whether themſelves know it or not) the Ruin of theſe Nations.* I claim but the Benefit of a Period here, to throw this undeniably upon him and his *Party*, and which would give me very little trouble to prove; *viz.* Their hearty Well-wiſhes to a certain *Young Gentleman* I will forbear to name, and their Emergency ſhewn in the Defence of the *Act of Settlement*, together with their pious and ſtedfaſt Reſolution to continue it as occaſion ſhall ſerve. 'Tis well known this Gentleman has openly avow'd himſelf one of the *Champions* of that *Faction*; at leaſt I will undertake to proclaim him ſo, becauſe I believe him a Man of ſuch fix'd and radicated *Principles*, that he will ſtand to any thing I promiſe in his Name on ſuch an account. He is hinting the downfal of *Monarchy*, and the abolition of *Epiſcopacy*, if the *Whigs* and *Diſſenters* have not ſome Check put to their Actions: He tells ye *what will come of it.* I ſuppoſe he means, as *Caſſandra* foretold the Deſtruction of *Troy*; and if his *Country* does not liſten to his Prophetic Admonitions, and chain the Mannacle, the *Whiggiſh Greeks*, we ſhall have the Nation on fire about our Ears: *But I hope not.* He concludes his firſt part, by telling them what they muſt truſt too (tho' not, I hope, what will come of it) where he ſays, *That the People have been hitherto even bewitch'd (a ſecond time) with the pretences of* Liberty *and* Property: *Yet their Eyes will be open'd by the Force of* Truth, *and you ſent to the place from whence you came; and the Nation reſcu'd from the Fatality you have brought upon them, of*

being a Kingdom divided against it self, and which cannot stand, unless your Leaven be purged out of it. Here he shews an excellent Temper of Mind, and speaks emphatically the Sense of the whole P*arty*. I suppose, that by being sent to the *place* from whence they came (put in a different Letter too, to express it the more vehemently) he means to the Gallows; it being a P*hrase* never used but before *Sentence* of *Death* pronounc'd on a *Criminal*, or to a Vagrant stragled from the place of his Nativity. Now which of these two it is most reasonable to believe he means, I leave to the World. If he wou'd come off and say, he meant it as applicable to the latter, I cou'd accuse him of pure Nonsence, and procure him a P*ass* into *Scotland*, by vertue of the use I wou'd make of it: so that he plainly says, the Gallows is the best and *Shortest Way with Dissenters.*

VVou'd this Gentleman argue calmly, and not believe himself so much in the right; but rather be persuaded that he has said no more than what has been said before, and yet room left to put in an answer, I wou'd say something to him. But he imagines the work was never done till he came, and that now he has fully clench'd the Matter: That 'tis now done, and the P*arliament* must be blind if they don't see what is so demonstrative, and put some immediate *Act* in force against the *Dissenters*, that may (as he hints before) send 'em to the *place* from whence they, *i. e.* the G*allows:* or at least tie up their Hands, that they may not be left capable of doing any harm. For he seems mortified that they have *the Connivance of the Government to write on without controul.* Connivance is here wedg'd in with a mighty Blow, as though it were a fault in some of the M*embers* to suffer what, as yet, there is no Law to restrain; and when there is, (if ever) cannot, nor ought not be limited to P*arties*. *All Laws* are founded upon Equity; and *all Acts of* P*arliament* are intended

tended for a General Good; in which the *People* are necessarily included: And by the *People*, we mean all the *People*, as well *Dissenters* as others: So that we may presume still to hope, that they will have Liberty to answer whatever is objected against them by the furious *Church-Party*; and that one will not be silenc'd without the other; which might, as soon as any thing, turn to a *General Good*, except that some particular *People* wou'd want the *Daily Subsistence* they draw from the *Press*.

I wonder how Men of Free-born Minds shou'd come to be so in love with *Fetters*, as to stretch out their Necks to Slavery, and voluntarily put on the servile Yoak. This is the first *Position* laid down by our *Author*; where he inveighs against the Native *Right* of the *People*, and trampling down *Liberty* and *Property*, with his *Passive Obedience Arguments*. If ye find a Page without *Jure Divino*, ye may apply it to a necessary use before it comes to *Waste-paper*: He can't reason without it: 'Tis the very Soul and Life of Argument, the very *Trumpet-marine* of his Discourse, the peculiar String he is always touching, and on which he fancies himself he makes admirable Musick; when 'tis always the same thing over and over again. He has *Sophistry* enough to daub a good Face upon a bad Matter; but before he breaks it off, the Frenzy seizes him; and I will no more undertake to say he can't rail well, than to say the *blind Boy* upon *Tower-Hill* does not play well upon the *Pipe*, when he's always at it. VVhere was *Jure Divino* when contending Houses have split the *Dignity*, and disputed for the *Crown*, at the expence of the Blood of the *People*, when all Order and Rule has been set aside, and Desolation has spread itself through the *Land*? It was not then the *Rebellion* of the *People* against the Supreme *Power*, but two (or sometimes more) *Supreme Powers* set up against each other: 'Tis possible the *People* have separately espous'd the Mat-

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ter on either ſide. And this is *Rebellion* on one ſide, you will ſay: Nay, it may be almoſt prov'd to be ſo on both ſides; becauſe Succeſs has ever made it warrantable; and it has been often known that Fortune has chang'd Hands. Then *Jure Divino* has been the Right of Power. The *Crown* takes off all Defects, they ſay; and where the *Sword* makes way to the *Throne*, the *People*, out of a kind of ſimple *Loyalty*, muſt kiſs the bright *Inſtrument* of their Slavery. Nay, and what is worſe, this Slavery muſt become Hereditary too; for the next Age excludes the Memory of *Conqueſt*, waſh'd off by ſpecious Pretences of an apparent *Right*, which we muſt confeſs to ſee as clear as the *Sun* in the *Meridian*: When nothing is more viſible, than that the *People* are impoſed on, and lye open to all *Innovations*, let 'em flow from what *part* they will, where this Hereditary *Right* has ſpread its numerous *Branches*. How many *Civil Wars* has *England* endur'd upon this Foot? Many and bloody ones; and 'tis very hard that the *People* muſt ſee, and ſhare the Calamities of their *Country*: Nay, muſt content themſelves with the Subverſion of Religion, if the *Caſe* requires it, without being allow'd the leaſt pretence to free themſelves from Oppreſſion. Nay, our *Author* affirms, that there can be no Redreſs thought on; *no ſuch Scheme invented by any Heads, how wiſe ſoever*: And farther tells ye, that the *new Aſſociation* has fully prov'd there can be no ſuch *Scheme* thought on; which for my part I cannot find either in that *Book*, or his *Caſſandra*, to be ſo fully anſwerd as he expreſſes: But on the contrary, they have convinc'd me more to believe, that ſuch a *Scheme* for the Peoples *Security* and *Protection* ought the more, and might be found out and improved to a great degree. Nay, that ſuch Schemes have been put in practice elſewhere, and happily anſwer'd the Ends of their Inſtitution: For there needs but Imbecility in One to ruin All. Whereas in a free State, many

ny must be weak and perfidious to create their Misfortunes: And none being absolute, 'tis *Reason*, and not *Power*, that forms the Result of their Actions. He says, *pag. 9. That no Scheme can be made upon the Foot of the* People, *that is not altogether Precarious, Nonsense, and Contradiction, that can give any Basis or Settlement to Government, or oblige any to submit for Conscience sake. Nay further, that does not destroy their beloved and Foundation Principle of Original Freedom and Independance of the* People; *since all these Schemes end in a Force upon those who will not comply with their Constitution.* Now I think this was answer'd in the foregoing *Paragraph*, *pag.* 8. quoted from the *Occasional Letter*, *pag.* 20. *That, if they please, they may separate and remove where they think to be better govern'd.* But again, he objects against him, and says, *That instead of its being an Answer to what is advanc'd in the New Association*, that That is a *direct Answer to This*: So, with abundance of assurance, I may tell him, this is a direct Answer to his, which follows, and much the better of the two. But to proceed. We will skip over what he calls a *Traiterous and long-since exploded Notion*, *That the King is one of the Three Estates of Parliament*; which he tells you in the following Paragraph, *pag.* 11. *N.* 1. *has been fully and judiciously answer'd by the* Heraclitus, *No.* 10, 12, 13. But forgetting the Favour, in the very next *Paragraph* he calls him (*Heraclitus*) *a senseless Scribler*. Now how this *senseless Scribler* came to answer that *Great Point* so judiciously, I must refer him to the *Scandalous Club*, whether he deserves to be recorded for it or no. I only took this by the way, to shew you, that these positive self-evident People may sometimes be mistaken. And since he has put me in the Head of *Original Freedom* and *Independance* of the *People*, I will give him my Opinion.

That

That there is a Neceſſity of a *Power* to which all final *Appeals* ought to be made, cannot be a greater *Truth*, than that ſuch a *Power* is beſt plac'd in the *Repreſentatives* of the *People*; ſince whatever can be ſaid for the having in the *King*, can be ſaid for the having it in thoſe *Repreſentatives*. Nay more; for beſide the high Obligation of *Truſt*, which is in common to both; and indeed the *Chief*, if not the *Only*, upon *Kings* (at leaſt if we credit that They are not accountable for *Actions*;) That *Authority* is likelier to be careful in making and maintaining of *Laws*, to which they and their *Poſterities* muſt ſubmit, than that *Authority* which is ſo far from receiving any Prejudice by ill Laws, that they receive the greater advantage by it: For the leſs the *People* have, the more the *King* has. Neither can the *Law* be more the *Monarch's* Guard than 'tis the *Peoples*. For as the *King* owes all he has to the being above the *Law*, ſo the *People* owe all they have to their being under it: And both deriving both their Alls from that *Principle*, 'tis likely the Concern for maintaining it will be equal. The Safety of the People is the *Supremeſt Law*; and thoſe the beſt Judges of that Safety, who are by the People entruſted with it. Here it were upon a good Foot: For 'tis eaſie to apprehend that the *People* will not repine at the executing thoſe *Laws* to which they have aſſented, or which they themſelves have Conſtituted. Beſides, it makes the Governour diſtribute the Laws without Partiality, when he is limited by the *People*. *No*, he ſays, *they are not limited by the* People, *but by a* Party *that call themſelves the* People. VVhy, by a Part of the *People* is always meant the whole: The Greater Part includes the Leſs, and the Leſs the Greater: Here is no occaſion for Equivocation; when we ſay, the *People*, we mean, the *Commons* of *England*, Repreſented in *Parliament*. Who do they Repreſent? why the *People* of *England*. Now, wou'd

wou'd not every Man in his proper Senses believe it meant the whole Body of the *People* of *England*, and not a *Part*? *But how are they represented*, says he, *when much the major part have no Vote in the Election? How can it be, when according to the Scheme of Power in the* People, *the consent of every Individual is necessary?* As necessary as it is, it may be supply'd by a *Part*, and yet the *Whole* be included, and a Reason given for it, as well as that two, four, six, or eight Men shall represent that *Part*. But 'tis probable the *People*, that is, the *Whole*, are satisfied with the Choice made (excepting as to particular Parties in *Elections*) or else they have an undoubted Right to complain of their *Electors*; and 'tis very hard if they shou'd not be both heard and redressed. But Custom has made it easie: And though *Original Freedom* seems asleep, it may be reviv'd again, when an absolute necessity of Tyranny and unjust Oppression shall call for a Redress of *Grievances*. He carries *Jure Divino* so high, that he says, *pag.* 8. *If those in Possession came wrongfully by it, they will answer it to God: But still it is theirs of Right, where none claim a better Right to it than they have.* Why, who knows not that? There needs no *Ghost* from the *Dead* to inform us in that matter. But we will suppose there is a *Right* preferrable to this (or else there wou'd be no occasion to dispute it) wou'd his *Jure Divino* and *Passive Doctrine* extend to worshipping the *Idol*? What, are the *Waters* of *Jordan* as healing as those of *Bethsaida*? Then, indeed, we need not care what *Distempers* we languish under. But I fancy this Author forgot himself in this point, and verifies the old *Proverb*, *That greatest Wits have shortest Memories.*

I don't believe it concerns the *People* of *England* (or is any thing material to the Question in hand) to give an account how, and when *Political Government* began in

the World? Whether it was done this way or that, is no satisfactory Answer to, *Where was Original Freedom lost? and for what was that forfeited?* God has said, *I will have my People a free People. I will bring them out of the Land of Egypt, out of the House of Bondage: They shall have no other Gods but me.* Now when they are afflicted with wicked *Rulers* (for such it was, he says, that *God* in the *Division* of *Nations* set over every *People*) and oppress'd with *Tyranny* and *Persecution*, and forc'd against their Consciences to worship strange Gods: VVhere is then the Freedom he promis'd his *People?* In the first place, *Religion* is a matter of Choice; and he that does not choose, has none: For every Man ought to worship God according to the Dictates of his own Conscience, and not by other Mens Compulsions: Such is no *Religion*; if no *Religion*, 'twill be immaterial to *Salvation*. Here's a fine Argument for *Non Resistance* and *Passive Obedience*, That the *People* must be damn'd as often as their Governours please; and not only have their *Secular Inheritance* plunder'd, but be forc'd from their *Possessions* in the *Lord Jesus*. And in this Case, he says, *p.* 28. *The best Security we can have against our Governours, is by a Dutiful Submission to encourage them to be good to us.*

I wonder he does not undertake to tell us, that we are born in *Fetters*, and that Slavery is entail'd on us like *Original Sin*: Sure there might be some Text found for that too, since, I find, 'tis no hard matter with him to prove any thing.

But we might answer, and name the time, when Political Government *began in the World; and how, and by what Methods the World was divided into several Nations.* He says, *It was done by the Division of Languages*: For which he quotes the *New Association*; where, he says, *There is an attempt made to shew every one of the Particulars.* Now I might attempt to shew him, That the *Design* of *Political*

The New Association, writ by the Author of Cassandra.

litical Government was laid before the *Confusion* of *Tongues*. God commanded *Noah*'s three *Sons*, when they descended from the *Mountains*, to divide themselves into *Colonies*, and dispose themselves into other *Regions*, giving neither the Superiority. After which, *Nimrod* (who we account the first *Monarch*) being a prudent and ambitious Man, laying hold of the Stupidity and Perverseness of the *People*, projected to himself this *Scheme* of *Sovereignty*; telling them, That if they would put themselves under his *Obedience*, he would protect them against the Power of *God*, who by dividing them into *Colonies*, only design'd to destroy them. They, willing rather to trust one they could converse with, than that *God* who had so lately *destroy'd* the *World*, submit to his *Proposal*. And the more to strengthen their good Opinion of him, he proposes *building* of a Tower that should reach to the *Heavens*; which shou'd secure 'em, if *God* should again attempt their Destruction by *Water*. But *God* seeing their Folly and Madness (after they had rais'd it to an incredible height) put an end to it by the *Division* of Languages.

So that if it were any thing material, we shew him there was a *Scheme* of *Government* before the *Division* of *Languages*, and might, in all probability, have continu'd, though such *Division* had never happen'd.

And no doubt but some of the craftiest of the *People* retain'd this Notion, as affecting *Sovereignty*; and when they were divided after their Languages into their several *Countries*, some, according to *Nimrod*'s Policy, put themselves unjustly to *Rule* over the *People*.

This was about a hundred Years after the *Flood*: *Before which time* (says this Author) *we may well suppose that*

Noah *had the Supreme Government.* We may ſuppoſe it, if we pleaſe; but we read no where of *King Noah*, or *Jure Divino:* And we may as well ſuppoſe that *Noah* had no more than the diſtinct *Rule* of his own *Family*, ſince *Nimrod*, who was *Great Grand-ſon* to *Noah*, was the firſt that inveigled the *People* into Subjection; *who*, but juſt before, were commanded by *God* to ſpread themſelves into *Colonies:* But they, ignorant of the Good deſign'd them in't, refus'd to obey him. And 'twas this Perverſeneſs that *Nimrod* laid hold of to ſubject them, when they had deny'd themſelves to be a Free *People:* And the *Power* he promis'd to protect them againſt was, he told them, the *Power* of *God*; who by dividing them into *Colonies*, only deſign'd to deſtroy them. This was his *Doctrine* to ſubjugate his *Brethren:* So that, 'tis more than probable, there was no *Earthly Power* in being, elſe he would not have made that blaſphemous Pretence to entice them under his *Government.* No doubt but *Nimrod* left this unjuſt *Scheme* of *Sovereignty* to his Poſterity; who by ſome ſuch Pretence made themſelves *Rulers* and *Governours* over the *People* afterwards.

But to come in the next place to ſift into his *Arbitrary* Notions of *Government*; how far the *People* have the *Right* on their ſide to free themſelves from *Tyranny* and *Perſecution*; allowing, as the *Occaſional Letter* mentions, *That Governments were from the beginning Inſtituted by God*, &c. Have not the *People* the ſame *Divine Right* to their *Rulers Protection?* And did not this *Right* in the *People* iſſue from the ſame *Spring* with the other? And that which tyes the *People* to a firm Obedience, does not the *Divine Law* alſo bind the *Prince* or *Ruler* to a due Execution of thoſe Laws he is entruſted with? Which if he does not follow, but ſets himſelf againſt the *People* to *Perſecute* and *Oppreſs* them, is he not perjur'd, and ought he not to become the Scorn of his *Subjects?* Nay, does not our Author

thor modeſtly own this himſelf; *That if their Rulers do invade the Peoples Rights, they make themſelves obnoxious to the Divine Law, and to the Judgment of God for ſo doing?* Very well then, I am glad to hear *Kings* may err: I thought he would have ſaid, they had acted by *Divine Inſpiration*; and that if the *People* thought themſelves oppreſs'd, it had been the Depravity of their Appetites, that could not reliſh the unlimited Power of their *Rulers:* And that tho' His *Yoak* ſeemed heavy, they muſt bear it; who being *God's Vicegerent*, was accountable to none but him. But ſince he allows that they may not only err, but may make themſelves obnoxious to God and Mankind, has not God ſaid he will puniſh ſuch? *I will bind their Kings in Chains*, &c. Here the Word *Obnoxious* admits of a great *Latitude*; odious to *God*, or hated by *God*. And can ſuch deſerve to Rule over his *People?* And if He (the King) incurr'd the *Divine Vengeance*, by whom could *God* inflict his Puniſhment by better than by the Hands of the *People* whom he had ſo oppreſs'd, as well as he pleas'd to puniſh a wicked *People* by the Hands of a ſevere *Prince?* And yet 'tis all this while leaving it to *God*; who undoubtedly ſtirs up the Minds of the *People* to execute his Will. There needs no Precedent, the *Bible* is full of Examples of this kind; and ſo is all other *Hiſtory*, eſpecially that of *England:* That when *Kings* have neglected their Duty to *God* and the *People*, they have been diveſted of the *Regal Dignity:* And, no doubt, if they were become *obnoxious and odious to God*, he ſtript them alſo of their *Divine Right* at the ſame time. But by laying this *Principle* ſo hard to the charge of the *Diſſenters*, wou'd he inferr, that none but *They* have been guilty of depoſing *Kings?* Yes, in all *Religions*, in all *Nations*, it has been the ſame: Nay, even it has been practis'd where *Religion* has not been the *Pretence*, and has had no other Reaſon, than an Encroach-

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ment of the Prerogative upon the *Liberties* of the *People*: and if they will not bear this from a *Prince* of the same *Religion*, how much more Reason have those *People* to assert their *Liberty*, where their *Religion*, as well as their *Secular Inheritance*, lies at stake? Or does this Author believe we cou'd not produce many Instances of this kind before the *Reformed Church* was *Establish'd*? Yes, several: And for his Proof in *General*, it is no positive *Charge* upon the *Dissenters*.

I will undertake to answer as far as the History of my own Time, That the *Dissenters* have gone Hand in Hand with the *Church*, (that is, the most *Reasonable* and *Moderate* part of the *Church*.) And I can't tell what particucular Advantages they reap'd (since the Preservation of their *Religion* was common to both) that any deserving Men were deny'd: And what more Favour they receiv'd (if any) was upon the account of the chearful and ready Assistance they gave, as far as the necessity of the Cause required. How far our *Religion* and *Liberties* were then in danger, needs no proof at all, when they began to Huff and Bully us into *Compliance*: And that we might be assur'd it was levell'd at our *Ecclesiastical Foundation*, they began with the *Pulpit*, to make it an *Instrument* to carry on their *Proceedings*; and so far they resolv'd not to be disobey'd, that the very *Petition* to be excus'd from so inconsistent a *Duty*, was thought a just Cause of *Imprisonment* and *Arraignment*.

And sure *Liberty* was never asserted upon a more pressing necessity than at this juncture; here was all the hopes in the World of being an enslav'd People; and if we had not struck in time, and clos'd with an opportunity that then presented, we had been to blame; 'twas but staking *All* to *All*, and we had one *Fair Game* to play for it: If we had fail'd in the undertaking, we had been neither better nor worse, than if we had ne're undertaken it.

But

But we carried the *Cause*, and in such a manner, that we have reason to boast, *The Lord was our Deliverer.* And here, while he is vindicating the Privilege of the *Clergy*, and proving the *Bishops* to be the first and greatest of the three *Estates*, he seems to approve the Management of King *James* toward a part of that Reverend *Assembly*; but it prov'd a work too hot for his Fingers.

But now we are touching upon the late *Revolution*, you shall see what this Audacious *Author* makes of it: Where, speaking in a kind of *Irony*, *page* 37. he says, *What was some Hundreds of Thousands that were starv'd to Death, and fell by the Sword in* Ireland, *in about two years time; besides Families and Persons that were ruin'd without number? What were all those who perished in* Scotland; *and in our ten Years War abroad by Sea and Land? What was this? Besides eighty Millions in Taxes. More than all our Kings since* William *the Conqueror had, put together.*

And what is all this put together but a furious and malicious Suggestion? And what is the Author of it, but a *Viper* that carries Poyson under his Tongue? *Some Hundreds of Thousands!* Oh, Abominable! When the Armies on both sides did not make near the number of one *Hundred Thousand*: And what were they that died so? Why, Rebels for the most part, and some *French*: And who were those that were ruin'd without number? Why, Obstinate Rebels, Papists, *&c.* What were all that perished in *Scotland?* Why, *Rebels*: And what became of the Money (tho' not near eighty Millions?) Why, it was expended in a just and necessary *War*, by which we were preserv'd from *Tyranny* and *Oppression*, from the *Romish Yoke* and *French Discipline.* But enough of this, since all *Good Men* are convinc'd how much their *Country* was a Gainer by that *Popular Revolution*, so happy in all its Circumstances.

were they slain for being Rebels?

And certainly no *Kingdom* or *Nation* in the World has

has had ſuch Alterations in the *Race* of *Kings*, as this of *England*; ſometimes ſubject to Conqueſt, ſometimes to *Hereditary Succeſſors:* The *Britains* firſt, next the *Romans*, then the *Saxons*; after them the *Danes*, then the *Normans*, and laſtly the *Scotch*. And indeed, *Monarchy* would eaſily appear the moſt acceptable of all *Governments*, if *Kings* would ſubmit to thoſe reaſonable Terms and Limitations of *Sovereign Power*, that have been laid down, to allow the great *Council*, to hold the *Balance*; as certainly that of *England* muſt do, it being a mixt *Commonwealth*, part *Monarchical*, part *Ariſtocratical*, and part *Democratical*. And 'tis equally dangerous and unadviſable for the *King* to infringe the *Liberties* of the *People*; for the *Laws* of *England* are above the King, as not being his Acts alone, but in joint Proceeding with the Parliament, who together have the *Legiſlative Power:* and where it is in the *Peoples Right* to make a King, and he proves a *Tyrant*, he has only a *Will*, without the *Power*, to enſlave them; and if a *War* ſhould enſue between them, who has the juſter Cauſe, he that violates their Laws, their Religion and Rights, or they that endeavour to preſerve themſelves from unjuſt *Oppreſſion*, and *Lawleſs*, and *Arbitrary* Power? Where there is *General* Danger, and the *Peoples Lives*, *Safety*, and *Religion* lye at Stake, it is warrantable by the *Laws* of *Nature* and of *Nations* to rémove the particular *Cauſe* of it; becauſe no one Man ought to raiſe himſelf, in prejudice of another. And ſince *Liberty* and *Religion* are the two ineſtimable *Jewels* of Humane Life, 'tis no wonder that the *Genius* of *England* (eſpecially) has always ſhewn it ſelf forward to maintain their Priveleges. And this, if *Precedent* have any force, is a ſufficient Argument of the *Power* in the *People*.

While *Kings* follow the limited *Rule* of *Government*, and are tender of their *Subjects Safeties*, and *Priveleges*, 'tis

'tis very improbable they ſhould be offended to take up *Arms* againſt him; for all they can hope for by ſtanding on their Defence, is but a redreſs of their *Grievances*: and where they have no *Grievances* to redreſs, for what ſhould they take up *Arms?* In an Inſurrection their End is no other, than to endeavour to right themſelves (however they may be miſtaken in the Lawfulneſs of it) and not to exalt themſelves; for none aſſumes more pretence than another, all are concerned alike, every Man's *Liberty* is as dear to him as another, and there is no *Superiority* allowed, but as the neceſſity of the Cauſe requires. For this they come from the Plow; and when they have obtained a Confirmation of their Rights, either from the *Prince* that oppreſs'd them, or by ſetting up one more Righteous in his ſtead, they return to the Plow again. So that, I ſay, there is no ſuch thing as the *Spirit* of *Rebellion*, but what is founded on the inſulting and *Arbitrary* Principles of the King: The *People* ſeek only redreſs, and not to make him leſs than he was, or themſelves greater; their only Ends and Ambition is to be a happy *People* under a good King; and where he is ſuch, he need not fear the *Love* and *Obedience* of his *Subjects*. We are not naturally ſet againſt things that are grateful to us, but againſt thoſe that offend us. Now, where the *King* does not imbibe *Arbitrary* Notions, and ſwell beyond the Lawful Bounds of Government: Nay, in *England*, when the *King* does not treſpaſs on his *Coronation-Oath*, he cannot offend his People. He is their Darling, and welcom'd to the Throne by joyful *Acclamations*; and the Occaſion muſt come from him if they alienate their Hearts from him. It is a Duty incumbent, and as lawful, to oppoſe Kings, even by Violence, to prevent the ſhedding of innocent Blood, or to reſiſt his unlawful *Inſtruments*, when they come to execute his Tyrannical Commands. A *King*'s Will cannot juſtifie any Arbitrary

Invasion upon the *People.* 'Tis true, we are exhorted to be subject to the *Higher Powers*; that is, as long as they retain any Sence and Regard for the *Peoples Liberty*; as long as they obey *God*, the *Institutor* of their comprehensive *Authority.* Otherwise 'tis making *God* the Author of an *Institution* that tolerates Wickedness; when by acting contrary to the Power invested in him, *he makes himself obnoxious to God, and to the Divine Law for so doing.* But where *Kings* are Constituted by the *People*, it cannot be thought they would designedly ordain such as should subvert their *Laws*, who are as free by Nature as themselves.

'Tis the Privilege of *Parliaments* to have the sole management of all Matters, and to devise Laws suitable to the present necessity of their *Sitting: But then*, says our Author, *Whose* Fiat *stamps the Authority of a Law upon it? And if he likes it not, he may reject it.* True, but he must give Reasons for it, and such Reasons as shall satisfie that *Great Assembly* why he will not give the *Royal Assent*; for in Justice he ought not to deny it to any *Bills* for the *Publick Good:* Neither can he assume any Prerogative to himself by such Absolute or Negative *Voice*; for these are Arbitrary *Notions.* In Inferiour Courts he has no Vote at all; where the *King* has not Power to reverse the least Judgment, though given against himself. And for his *Negative Voice* in *Parliament*, he being oblig'd for the Good of the *Nation* in general to concur with his Parliament: And where their Laws are good, and really devis'd as such, 'tis rather an *Obligation* than any *Transcendant Act of Grace* to give his *Royal Assent.* And if the *King* may be allowed to deny his *Assent* to as many *Bills* as he pleases, that are apparently for the *Peoples* Good, it would not be long before we should see the whole Justice of the *Nation* corrupted. Nay, 'tis the express Words in the *Coronation-Oath*, that he *confirm the Laws*

his

his People chuse. And what can that signifie more, than that he shall approve, and be led by the Wisdom of his *Parliament*; else how should the Balance be preserved, so essential to the Peace and Preservation of the Kingdom.

'Tis evident, that the *Parliament* have a part of the *Legislative Power*, not only in Proposing or Advising, but in Enacting; which the Titles of such their Acts fully confirm. *Be it Enacted by the Authority of Parliament*, or *by the King's Majesty, and the Lords and Commons*, &c. And 'tis the Prudence of the *People* to have regard to the Privileges of their Members: They are at the Head of Affairs, and can easily see what is most conducive to their Safety, and being intrusted with the *Power*, will employ it in the Preservation of their *Lives* and *Liberties*. But when the King shall come to lord it imperiously over his *Parliament*, and to have 'em merely in subjection to his *Will*, the *People* have but little Security for their *Liberty*. Therefore, I say, 'tis the part of the *People* to stand by the *Parliament*; whose Right it is to make War, and even on the *Prince* himself, if he prove *Tyrannical* or *Oppressive*. And he that will not stick to assert his Right, but sit tamely by, and see their Laws invaded, is unworthy of being a Member of a *Commonwealth*; for being the *Barriers* and *Defence* of the *Peoples Liberties*, when they are conquer'd, our Security is conquer'd, and the whole *Constitution* in Danger.

Besides, can any thing be a greater Proof of their having a part of the *Legislative Power*, when they are absolutely a Court of Justice, without the Personal Presence of the *King*: Which appears by their reversing erroneous Judgments in Inferiour Courts, and resuming Grants in several Cases made by the King, and many other things. And undoubtedly it was the Right of *Parliament* to dispose of the Great Offices of the *Realm*;

as has been many times prov'd. But whether they have resign'd that Power, or are unwilling to contradict what their *Prince* shall do, I will not dispute. Enough has been said of the *Privilege* and *Authority* of *Parliament*: Now as to the Right in the *People*.

We cannot disallow but that *God* instituted *Kingly Government*: But was he the Promoter or Proposer of it to the *People*? or, was it their own Head-strong Humour that requir'd *Kings*? Certainly the latter: For had the Almighty approv'd of it at first, we had had something recorded in *Holy Writ*, of his having establish'd *Thrones*, when he first created Mankind; but he gave no Authority one over another, than that every *Master* or *Elder* should rule in his own Family. Then indeed were those Golden Days of Peace and Plenty, when Men liv'd in a State of Happiness, without Envy or Dissention. God tv'd them to no Form of Government, but left it to their choice, under the Direction of his Providence. Now if they were so humoursome in time to desire Kings, though they were warn'd by the *Prophet* from *God*, what would come of it, *Sam.* 18. 11. *He will take your Sons and your Daughters, your Fields and your Vineyards, even the best of them, and give them to his Servants.* Nay, he says, *He gave them a King in anger.* Which shews, *God* was not pleas'd or consenting to have his *People* enslav'd by *Arbitrary Kings*: Yet since it was their own Head-strong Humour, and they would not be rul'd for their own Good; though he ought to let them suffer severely for it, he also limited the Sovereign Power, according to the Law of Nature: And so, though the *People* of *England* have chose *Monarchical Government*, yet do they not trust to the Will of their *Kings*, but have still preserv'd so much Power to themselves, as to be able to check them when they are endeavouring to trample on their Liberties. And on this Foot he ought to oblige his

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Subjects by a mild and indulgent Reign, and endeavour to get their Loves; and not exasperate them by Tyrannical Government; in which case they are to consider him according to the Laws of Nature, and drive him out by the same Force he would use against them. And since our *Author* is so excellent at ‖ *Quotation* I will make use of a Vindication of the Right and Power of the People, out of *Lex Vera*, *Ch.* 11. *pag.* 3. That the Right of Dominion in the *People* is demonstrable from these Proofs in Scripture: *And David said unto the Congregation of Israel, if it seem good unto you, and that it be of the Lord our God, let us send abroad to our Brethren every where, that are left in all the Land of Israel, and with them also to the Priests and Levites which are in their Cities and Suburbs, that they may gather themselves unto us: And let us bring again the Ark of our God to us; for we enquir'd not at it in the Days of Saul.* Here you see, though *David* was a Man after *God*'s own Heart, yet he maketh the *People* judge of what was of *God*: And upon this Proposition of the Reduction of the *Ark*, the *People* giving Suffrage, are unanimous in the Result. *And all the Congregation said, they would do so, for the thing was right in the Eyes of the People*: Not that they could do no otherwise by a King; for they did not the like to *Rehoboam*.

‖ *In which you are to observe, he always quotes his own Pamphlets.*

But to come to Matters more particular to this *Nation*, that shall prove the Right of Dominion to be in the *People*. Pray, who is ask'd, but the *Commons*, whether they will make such a War? Whether they will pay such a Debt? Whether they will advance such a Sum? All which is entirely at their Discretion. Therefore actually and positively the People has the Right of Dominion. The *King* cannot subsist without the Power of the *People*; for the *Crown* cannot, *de Jure*, require any Service from the Subject, but those that were *debita*, *omnes qui de Rege tenet per servicium Militare* (and none else) *Regi faci-*

Bracton lib. 2. cap. 16.

ant

aut auxilium ad primogenitam filium maritandam; saith the King; and so said the Law long before.

So far is the Right of the Dominion in the *People*, says this Author. That Offices either for the Preservation of the *Peace*, or Execution of Justice, because they concerned all the Subjects in the County chosen in every Shire by the *King*'s Writ, a Statute made in the 28 *E.* 1. proves it, saying; The *People* of every County shall have Election of their Sheriff, who is an Officer for the Preservation of the Peace. But, perhaps, some may Object against this Statute by reason it's alter'd by 9 *E.* 2. which says, that *Sheriffs* shall be assign'd by the *Chancellours*, *Treasurers*, *Barons* and *Justices*. Why, here it is to be understood, that the former Statute is only alter'd, partly as to the Election of a Sheriff in the *Exchequer*, if the Judges pursue the same Statute, and the Free-holders of the County do Elect before them, and so that Authority is good Law. But what Law can be shew'd for the Peoples losing Priviledges (which, if they have to this day) of choosing many Offices, the King's Writ issuing forth first to that purpose? verily none that I know, no Act judicial or Record, whereby the Right of the Kingdom is expresly given away; or if they did appear, or if it should be granted, that Usage recorded in the King's Case were sufficient, yet in these particulars it will not give a Right to the King; and if he hath time out of mind dispos'd of 'em, yet this will not avail, if by any matter of Record the Right of the Subject appear, as it doth by Statute Law, before remember'd, and by legal Authority, then usage is invalid, as the Learned in the Laws know.

And so great Power have the *People* by their Right in Dominion, That Pardons by Parliament, wherein their Commons gave their Council and Assent, were thought more safe and requisite than the King's. For Example,

Henry

Henry de Hethford, who was a principal Citizen of *London*, and a villainous Instrument of the two *Spencers* in *Edward* the second's time, was, *de assensu Prælatorum Comitum & totius Communitatis Regni in Parliamento*, pardon'd all Homicides, Robberies, Burglaries, Felonies, and other Crimes: And so great is the Power of the *People*, which is absolute in point of Right in Dominion, that for several Misdemeanors they depos'd the aforesaid King *Edward* the Second. *Trussel*, who was instructed what to do, Un-king'd him in these Words: *I*, William Trussel, *in the Name of all MEN of the Land of* England, *and of all the* Parliament, *Procurator, do resign to thee* Edward, *the Homage that was made thee sometime, and from this time forward, I defy thee, and deprive thee of all* Power *Royal, and I shall never be tendent to thee after this time*, Anno Dom. 1327.

Now what will our violent *Jure Divino* Author say to this? Why, he says, *The King cannot grant any such* Power *over himself*. No, but the People are wise enough to take it, and maintain it as their Right; and having Strength and Liberty may oblige the King to such Covenants as are necessary to their future security. But, says he, *The King cannot be limited by the* People. *He cannot be limited but by himself; that is, by the Law which is made by him, and cannot be made without him.* Why may not a bad King break the Laws that were made by a good King? and where's the People's Security then? when he is breaking thro' the fence of the Establish'd Laws, to invade their Liberties, are they to sit still and be crush'd by weight of Arbitrary Power, without asserting their Native Rights? and to what end are their *Representatives* chosen, but to be at the head of Affairs, and balance this Power; so as it may not break out to the prejudice of the People whom they *represent*? I think the Rights and Priveleges of Parliaments have been sufficiently vindicated in this point.

Ay,

Ay, *but*, says he, (and that seems now to be the greatest Objection) *The Constitutions or Priveleges of Parliaments are not Original Rights or Fundamentals, but variable and changeable; nor do they flow from the People at all, but are, and ever were, the Concessions and Grants of Kings, and nothing else.*

But unless he would have undertaken to relate how the Rights and Priveleges of Parliaments were at first adjusted, he had as good have said nothing. That when they were shaping out the Balance of Power between the three Estates, what part of Dominion was thought reasonable to remain in the Hands of the *People*, to be exercis'd by their *Representatives*, and what part to the other; and this Right did flow from the *People* and was given to their *Representatives*, of which they were to have a free Election. Now, perhaps, they had not made a right Estimate at first, but upon practice to make the Balance yet equaller (which it must be, or the Government cannot stand) the *People* either oblig'd the *King*, or he out of his own free Will did grant them more. Which part of the Legislative Power they strenuously hold to this day, as *Representatives* of the *People*.

In an Act of the 2d of *Henry* V. it is declar'd, That the Commons of *England* were ever the part of a Parliament, which plainly confirms, that the Rights of *Parliament* do flow from the *People*. The Law of Nature requires Justice, to reward Virtue and punish Vice; therefore it's highly necessary that there should be such a *course* of *Government* in the World; but not a Supreme Power to enslave the People, which implyes no more than the Executive part; and the *People* being the *Instruments*, may limit any sort of *Government*: And where the King is breaking down the Fences of their Liberties, they may repair the Damages, by reducing him to Terms of Reason, and setting him within his own Bounds. I

hope

hope he will not argue that Kings cannot break the Laws, after he has own'd they may *make themſelves obnoxious to God*, &c. and if they are odious to God, they are ſo to all good Men, and are liable to be call'd to account, and by whom but by thoſe they have injur'd; who, doubtleſs, *God* ſtirs up againſt them; and not to ſit ſtill and humble themſelves when the Knife is at their Throats; or, as he ſays, *Hope to win them by a Dutiful Submiſſion.* No *Tyrant* was ever yet reclaimed by the Meekneſs and Loyalty of his Subjects: But By Force, and taking up Arms in their Defence, many Nations have got rid of a merciles *Oppreſſor. Then*, ſaith our *Author*, *A Tyrant muſt die, or may become better.* But a *Tyrant* may deſtroy his Kingdom firſt, and ſtain the Land with *Perſecution*, and ſo weaken the *People*, that when they have born it long in hopes of Amendment, and find that *All's* at ſtake, then, may be, they would ſtrike, when 'tis too late, when they are ſo feeble grown, they want ſtrength to retrieve their *Liberties*; and ſo they muſt ſtoop to his *Arbitrary Power*, till they ſink in the Torrent of his *Tyrannical Government.* In this Caſe the *King* makes himſelf the *Peoples* Adverſary, and may be uſed by them as an Enemy.

But theſe *People* (ſuch as our Author of *Caſſandra*) that have the Object of *Jure Divino* ſo in their Eyes, being dazled with the Splendour of Majeſty, cannot ſee this, they are ſo in love with Slavery and Fetters, that they are perfectly tied and bound in the Chains of their Sins: And 'tis their greater Misfortune ever to be moſt ſubſervient to a *Tyrant*; to him, like thoſe Dogs that are taught Subjection by the Smart of Blows, and ever remembring the ſevere Diſcipline, are ready to lick their Maſter's Shooe. They have loſt ſo much the generous uſe of Reaſon, that they are not to be rank'd with the nobler part of *Mankind.* Theſe are thoſe degenerate

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part of a *People*, that when their *Nation* is invaded and liable to Conquest, are the first that throw themselves at the *Conqueror's Feet*, submitting to the servile Yoak, and paying Homage to his Rising Glories: When those who look upon their Freedom as the only Blessing of Humane Life, stand in a just Vindication of their Native Liberties; which to defend they are ready to hazard their Lives, against any that seek to invade them. Certainly this base and degenerate Spirit is rooted in all these *Jure Divino*-Men; from whence Spring those Passive Notions, so pernicious to the Good of a Commonwealth. Nay, let a *King* be never so wicked and irregular in his Life, he is still Sacred, and ador'd as such by them; tho', as our *Author* says, they may *make themselves odious to God*: And yet these must be called *Principles of Vertue* in these Men; because through the Ignorance and Stupidity of their *Loyalty*, they become Slaves to that mistaken Notion of *Jure Divino*, their darling *Refuge* for Consolation under all Misfortunes; when some of those they have paid that Homage to, have forfeited the Character that should appertain to it. Such as would have subverted our *Religion*, back'd with a Foreign Power: Those who made their Court a very *Stew*, where *Lust*, *Intemperance* and all other *Vices* reigned, to the great Scandal of the *Church* and the *Nation*: Not to mention *Massacres* and other *Arbitrary Laws* imposed upon the *People*.

Certainly if *Kings* did not forfeit this *Divine Right*, by vile and profligate Actions, God would never withdraw his enlightning Grace, nor stretch out his Hand against them. Nay, as I've said before, the *People* would never rise up against them, unless inspir'd to't by *God* and their own *Injuries*. And when *Kings* shake off their Obedience to *Heaven*, Men may shake off the Yoak of Obedience to *them*: So that to *depose* a Tyrannical Arbitrary *Prince*, is equitable with the Laws of *Heaven*, as well

well as *Nature.* The *Sacred Writ* often puts us in mind of our Allegiance to *God*, and leaves us not without Admonitions what Duty is incumbent as to *Kings*, distinguishing by several Examples between the *Good* and the *Bad*; but the Duty to our *selves* is less spoken of, because 'tis written so deep in the Laws of Nature; for every Man's Inclination is to be happy, which no Man can expect under the Dominion of a *Tyrant*. *Happy is he that condemneth not himself in what he alloweth*, Rom. 14. 12. The great Fundamental Law of Nature, is *Self-preservation*: 'Tis the *Magna Charta* of all Constitutions, and the very End and Design of Government it self: 'Tis a Principle so deeply radicated in Nature, that 'tis engraven upon every Man's Heart. And certainly every Subject has as great a Right to their Religion, Liberty and Property, as the *Monarch* has to his Royal Prerogative. The Benefit whereof our *Ancestors* enjoy'd long before the *Conquest*, and spent much of their *Blood* to have confirmed by the *Great Charter* of the *Liberties* of the *People*, and other excellent *Laws*, which have continu'd through all former *Changes*, and being duly executed, are the most Just, Free, and Equal of any other Laws in the World, where the *Peace* and *Liberty* of the *Subject* is so fully preserv'd: And if those *Laws* should be taken away, all Justice would cease, and *Misery* and *Confusion* would follow.

But the Author of *Cassandra* has a plain Contradiction of this in *N.* 1. *P.* 40. where he says, *No Subjects in the World may be so easie and happy as we, if that Rebellious Principle of Coercing our Kings, and making our selves Coordinate with them, were but rooted out from among us. If we would be guided either by Reason or Scripture; the Law of the Land, or the Experience of all Ages, chiefly of our own. Till when, Peace and Settlement will be as impossible to us, as to reconcile Contradictions.*

To which I anſwer again, That the *Subjects* of *England* have no reaſon to truſt themſelves to a *New Scheme* of Power, nor ſuffer their *Prince* to retrench their *Priveleges*: For *as the Inferiour Laws limit the* Peoples *Rights, reſtraining them from invading the Royal Prerogative, and from offering Violence to one another; ſo the chief Deſign of* Magna Charta *is to reduce the Regal to a Legal Power. The Preſcriptions and Statutes of this Nation are the impartial Arbitrators of Government and Obedience.* This was ever the *Bounds* between the *King* and *People*, by Laws as antient as the *Heptarchy*, given and granted by pious King *Alfred*. And even *William* the *Conqueronr*, though he had made an entire Conqueſt of the Land, was yet nevertheleſs oblig'd to confirm thoſe Laws; as appears by ſome Grants made to the *Kentiſh Men*: Which ſaid Laws, relating to the *Priveledges* of the *People*, were ſtrengthned and confirm'd by *Henry* the Third, by *Magna Charta*; not that it granted them any new *Priveledges*; for it mentions *ſua Jura*, and *ſuas Libertates*, which argues they had a former Title to theſe Immunities contained in this *Great Charter*: And that the Deſign of *Magna Charta*, was only to ſtand as an irrevocable Bar between the *King* and the *People*; to inform each part how far their *Rights* extended; to which, in caſe of difference they might make a determinate Appeal. And here I grant it *Rebellion* without contradiction, if the *People* have invaded their *Monarch's Right*. But where they have only aſſerted their own, and the King has firſt injur'd them, I cannot be of that Opinion: No more than I am of our violent Athors, who ſays, *pag.* 19. *N.* 1. *Laws which Kings make, are no Contracts: They are wholly Conceſſions on one ſide: On the ſide of the King. Our* Magna Charta *which begins our* Statute-Book, *is wholly and ſolely from the King, and expreſs'd to be granted of his meer Free-will.*

'Twould

'Twould have appear'd better on his side, if he had taken some pains to prove this; but here, as in most of his Arguments, you have his own Notion for a positive and *Decisive Law*. But in opposition to this, the Government of *England* is a Paction and Contract between the *King* and the *People*: The former to Govern according to those *Rules* the *Laws* prescribed; and the latter quietly to submit to be Govern'd by the Laws establish'd. And this Agreement with the *Subjects* does not at all lessen the *Authority* of the *Supreme Magistrate*, but rather advanceth it. For 'tis the Honour of a *King*, not to be capable of doing wrong; and 'tis the Safety and Happiness of the *People* to be under such a *Prince* as only commands Lawful Things, which capacitates the *Subject* to obey with Safety.

So that between the *Coronation Oath* and the *Oath* of *Allegiance*, the *Prince* and the *People* are conscientiously directed to their proper and peculiar Rights. Therefore the Interest of the *Royal Authority* and the Subjects, ought always to be in Conjunction: And that part which derogates from the Regular and Divine Maxims of Government, *becomes obnoxious to God, &c.*

And 'tis most palpably ridiculous, and injurious to the *Gospel*, to wrest places of Scripture, peculiarly adapted to the suffering State of *Christianity*: I mean, while it was under *Pagan Princes*, and without National Laws to support it; to blacken and condemn the Actions of *Christians*; whose *Religion* and *Liberties* are entail'd to Posterity by establish'd Laws, and whose only Action (for which they are blam'd) is for ~~the~~ rescuing their *Religion* from *Superstition* and *Idolatry*, and their antient *Liberties* from the *Vassalage* and *Slavery* of *Arbitrary Power*. Not that I purpose wholly to destroy *Obedience*, but to reduce it to its due proportion assign'd it both by *God* and *Man*, and cause it calmly to run down within the Banks of its

own

own Channel; by which we shall be fitly capacitated to follow our *Saviour's* Doctrine, *To render to Cæsar the things that are Cæsars, and unto God the things that are Gods.*

The *Evangelical* Precepts confine us to no particular Platform of *Civil Government*: In general it provides for the preservation of *Honesty*, *Justice* and *Peace*, and exhorts us patiently to bear all Calamities or Oppressures, we have no lawful way to avoid. But it does not oblige us to be Vassals and Slaves to the meer Will of a Tyrannical *Governour*. For what is Arbitrary Power but the *Will* of *Kings*? which, without being restrained by some wholesome and necessary Laws, as a *Barrier* and *Defence* for his Subjects *Lives*, *Religion* and *Liberties*, might break out into what publick Disorders and Oppressions he thought fit, even to the ruin of his *Subjects*. I think it is too evident from pregnant Examples of our *Neighbours*, the dismal Effects of Arbitrary Laws; unless he would give us *France* or *Moscovy* for the exact Paterns of two happy *Nations*. No! we are a *People* blest beyond Comparison to either of them, by a healthful Constitution of Priveledges, by which we can call our *Lives* and *Estates* our own: And nothing can add more to our Happiness than to have the Enemies of our Felicity remov'd from among us. Such as endeavour to blacken the *Revolution*, by fixing an indelible Blot upon the Character of Him, who at the hazard of his Person and Estate, came to rescue us from the sinking State we were in. What but the prospect of inevitable Ruin, could have drawn that Sence of Danger upon the whole *Kingdom*, at whose intreaties he was prevail'd with to undertake our Deliverance? And upon whom does this Scandal devolve, but to his *Successor*?

Or,

Or, to go further (pardoning the treasonable Reflexion on her *Majesty*) what is the design of all these Invectives? Are they to shew the peaceable Spirit of the *Faction?* Or are they levell'd against her Majesties *Title*, and the *Protestant Succession*? Let us suppose they had gain'd their point in getting the Act pass'd against *Occasional Conformity* and that the *Dissenters* were *sent to the place from whence they came*; according to the Scheme this Author has projected, for modelling the Peace and Welfare of the Nation,) wou'd they have stopt there? No! those were so many Steps to their bringing in the Prince of St. *Germains*; for while the Whigs (as he is pleased to call 'em) are entrusted with their share in our Preservation, all their *Measures* are render'd ineffectual; these are those who were our *Redeemers* and *Preservers* from *Popery* and Arbitrary Power: The *Head*, the *Heart* and the *Hand*, of the late War, that expos'd both their *Persons* and *Estates* in a just Defence of our *Liberties* and *Religion*; and upon whose Conduct and Fidelity, our Safety (next under *God* and the *Queen*) now depends.

And yet the furious *Church Party* are for secluding these Men their Native Rights, and robbing them of that Power by which they have sav'd the Nation: and Reason good on their side, that when a fit opportunity shall present to put their dangerous Designs in Execution, they (the Dissenters) may not be able to stand against them. But while God is Graciously pleas'd to support this Nation, he will preserve the *Pillars* on't, and still continue them in those Capacities whereby they may be qualified to serve their Country in a just Vindication of its Liberties from *Popery* and Slavery. Notwithstanding the Fury and Prejudice of this *Author* challenges *the Whigs, or Dissenters, or any of them to shew any one Principle of Loyalty that they have: Or any Notion of Government that is consistent with Monarchy, or any settled Frame of Government: Or any Principle*

of

of Treason, of perpetual Rebellion, and Revolution, which they have not.

Now, methinks, this takes from our Author's Wisdom, by adding to his Fury; for I cannot think it so much Folly, as downright Impudence and Railing, to assert so open and known a Falsity in so malicious a Strain! there is all the venom of his Party lurking under these Words! And I must think with the *Observator* that he is a Madman, since I cannot be so charitable to him to think it proceeds from his want of sense: But let it bear what construction it will, it wou'd have been time enough to have express'd himself thus vehemently, when they had elbow'd the Dissenters out of all *places of Trust*: which, as I have said before, is the principle Design they have in view, next to that of bringing in *Popery*; the one is only the prelude of the other; but that a Man should challenge any Body in matters of *Loyalty*, when he is a profess'd Jacobite, and every day hatching *Mischief* and *Libelling* the Government under this happy Establishment; one that makes no Bones of *Writing*, *Talking* and *Acting* against the *Hannover Succession*, when every Branch of it is Treason, 'tis very strange and confident! I confess I shou'd not assume his Faults, and lash out into these Extreams, but that I find he is to be treated no other way: And I must conclude, that the *Observator's Billingsgate Language*, is very justly bestow'd on him, 'tis the *Lex Talionis* of Railing, since neither the one, nor the other has any Reason in it; of which all Argument should consist.

But to use some *Moderation*. I can tell the Author of *Cassandra*, (nay I can prove it too) that there are *Dissenters* who have excellent Notions of *Monarchy*, and profess a strict Obedience to Sovereign Power, and that upon Emergency shewn in a Loyal and Dutiful manner, in defence of the Supreme Magistrate against all Stratagems and Hostilities whatsoever. Nay, that there are *Dissenters*

ters, and held a very good Opinion of *King James*, and would not easily be persuaded how far their *Religion* and *Liberties* were then in danger; nor but with Reluctancy were got to close with that opportunity of preserving themselves and the *Nation*, from those Calamities that threatned both: So near they came to his own Notions of *Monarchy* or *Jure Divino*. There were few or none of the *Presbyterian Dissenters*, that had any Hand in cutting off King *Charles*'s Head; and not a great many that voluntarily engag'd in (what he calls) the *Rebellion* against him, but were generally those that restor'd his *Son*. And though he knows the *Presbyterians* were chiefly those that brought in the *King*; yet he blackens all alike, and says, *Whigs*, *Dissenters*, *or any of them*.

Now this is proof enough, that some *Dissenters* have a great regard to *Sovereign Power*, and would never start from it, but upon the *King*'s causing a Variation of fix'd Laws, and putting the whole *Body Politick* out of order; for 'tis apparent Men may be as Superstitiously Loyal as Religious, and the one prove as fatal and destructive to the Peace and Happiness of the *Nation*, as the other to the Zeal and Fervour of *True Religion*; when the utmost Limits of Allegiance is but to observe all the Lawful Commands of Sovereign *Princes*. And now he brings me to't, to shew there is an Error in the Faith of this vindictive *Author*, in this particular Assertion. There are too (and I know) *Dissenters*, that will not cleave even to this moderate *Notion of the Power in the People*; and that there are very good Church-Men, that maintain both this and more: So that he cannot villifie the *Dissenters*, without, in a great measure, bringing in the *Church*.

That there are immoderate *Dissenters*, as well as immoderate *Church-men*, is not to be deny'd: Nor will I determine in ordinary Matters, whose Principles are most

pernicious to the *Publick Weal*; but certainly the first is least so at this time, because they are in the Interest of their Country against all Foreign Power; when the latter, while they are arraigning the *Whigs* and *Dissenters* for want of *Loyalty*, are themselves apparently carrying on Designs against the Government, and ready, any time, to close with a *French Invasion*; whose Hearts are so entirely *French*, that they are not satisfied wirh the Auspicious Reign of our Sovereign Lady *Queen ANN*, but are picking Quarrels with her Title, and arrogantly *expostulating* with her, for her *Benignity*, with which she is pleas'd to influence and protect her Dutiful and Loyal Subjects, the *Dissenters*; who are ready upon all occasions to express their hearty Zeal in defence of her Sacred *Person*, and her indisputable Title to the *Crown*. From hence let any Man collect the Establish'd Principles of the one and the other, and see which are the better Subjects, and speak impartially of the *Dissenters* Loyalty.

Nor are these two Extreams last mention'd more prejudicial to the Health of Government, than the Concordance of the Moderate Part of both are beneficial. They are the Centre and Balance of regular *Government*, and the mutual Defenders of *Sovereign Power* and the *Liberties* of the *People*. Therefore there is more to be said for *Occasional Conformity*, when 'tis to support the Publick *Safety*. And here I take the Words of the *Occasional Letter*, which the Author of *Cassandra* quarrels with, to be valid; "*That receiving the Sacrament, is not engaging to be true to the Church a Man takes it in.* No; they are satisfied he differs from them in point of *Ceremony* when they admit him, and believe he will return to his own Notions afterwards: So that there is no more expected than that he should comply for Form sake: For the same Law that obliges them to this *Conformity*, leaves them at Liberty in other Matters of Religion; yet 'twas thought necessa-

ry

ry for the Publick Safety, that they ſhould be admitted to a *Communion* with the *Church*. And though I will not pretend to give an adequate Judgment in this Point, yet I take it, that the *Sacrament* in this Caſe, is given purely to qualifie a perſon for the Oath that follows; the effect of this Oath requiring a Certificate, *ſic ſubſcribitur*: Such Certificate being only legally to be obtained from the *Church*, they are therefore oblig'd to *Conform Occaſionally*, becauſe the Church claims Pre-eminence. As all *Wills* muſt be regiſtred in *Doctors-Commons*, being the principal *Magazine* of the *Civil-Law*. Therefore *Occaſional Conformity* is Juſtifiable, and the Balance of Power no longer ſecure than it is continued.

But, ſays our Author, *pag.* 6. *N.* 1. *is it not God who requires us to keep that Bond of Unity and Love, of which the Holy Sacrament is a Symbol? And is it not being unfaithful to God, not to be true to this?* If they are true to the Ends for which they take it, they cannot be accounted unfaithful to *God*; becauſe by that means they preſerve thoſe Religious Ties of Duty and Conſcience into which it engages them: *But*, ſays he again, *it may be made uſe of in Diſſimulation and Hypocriſie, to undermine and deſtroy that Church*, &c. That it cannot do, becauſe it does not incorporate them in that *Body*, but for the time being, and requires no further Service from them. And again, it ſeems to afford no ſuch frightful Idea; for it is not a thing they require of the *Church*, but what the *Church* impoſes upon them; and if he would carry the buſineſs further; in Matters of Faith 'tis a falſe Poſition, if the *Principles* of their own Worſhip diſpences with the Duty, it is in point of Conſcience a ſufficient Warrant for ſo doing; and as the *Occaſional Letter* ſays, *The receiving the Sacrament is not engaging to be true to the Church a Man receives it in, ſo much as to be faithful to his God.*

Suppose a Man kept ten Servants, two of which shou'd dissent from the *Communion* of the Family, might they not occasionally conform to the *Will* of their Masters, by joining in the ordinary Worship of his House, without abusing their Consciences, or being unfaithful to their God; and this, when their particular Safety and Welfare requires such a Condescension? or would it not be hard, if at the Instigation of the Rest, they should be divested of their Employments, or made incapable of serving their Masters, tho' they were the best and most faithful Domsticks he had?

If the *Dissenters* have fared any better, they may thank the *moderate Church*; for it was not owing them from the Prejudice and Malice of the most furious and exalted part. Nor do the *Dissenters* (in Notions of *Government* and *Worship*) strike nearer the Principles of *moderate Churchmen*, than the *High-Flyers* do to *moderate Papists*. In short, they inhabit the same Principles; and there is but a Paper Wall between them.

But hold: I must return about twenty Pages back, where this *Author* tickles our Ears with a melodious piece of Nonsense and ridiculous Stuff, *pag.* 47. talking of Musick, Rejoycings and Feastings on the 30th of *January*, and there sweats it out in elaborate Thoughts, to fix a scandalous Ceremony upon the *Whigs*, call'd the *Calves-Head Feast*; and begins a Quarrel with the Author of the *Occasional Letter*, for endeavouring modestly to persuade Men out of such foolish Opinions, taken up upon the meer Credit of groundless and frivolous Reports. Indeed I cannot say I have not heard of such a thing; but I thought none but Fools had really believ'd it: I always look'd upon it as a Tale invented by the Enemies of that Party; that when they had a mind to cast *Odiums* on't, it might serve to illustrate their malicious and barren Discourse: As the *Antients* invented

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the whole *Ribaldry* of *Fiction* for the Grace of *Poetry*. And truly it is a pretty ſmart Invective, when 'tis us'd to advantage, as by our *Author*; who ſpeaks as preſumptuouſly of it, as tho' 'twere as well known to every body in *London* as their way home; when, I proteſt, twenty Years Acquaintance with the *Town*, has left me in ignorance: I have heard many talk of it, but never was ſo fortunate to meet with one Man in my Life, that had ſeen it, or been of that profligate *Club*. *And yet*, ſays this Author, *Phoo, not believe it! Can any one live in* London *and not know this! where their Hiſtory and Anthems are printed, and have been continued from that* Fatal Day *to this! Anthems* might be printed from the meer Notion of the Thing, and be writ, as the *Hiſtory* was, by their Enemies, to fix the Scandal the deeper: Or they might be writ by thoſe whom it was falſely charged upon, to humour the Frenzy, and wound their Adverſaries. But this is no Proof. Certainly if ſuch a vile Ceremony had been continued ſuch a Series of Years, it might have been diſcover'd in all this time, and the flagitious Members of it puniſh'd. But I fancy this *Author* of *Caſſandra*, and ſome others (like the *Traveller*) have told this *Lye* ſo long, till they really believe it themſelves: Therefore I muſt ſay, with the Author of the *Occaſional Letter*, *That, if ſuch a thing be, the Party at whoſe Door the Impiety is laid, abhor and diſown it.*

Now, ſays he, (ſpeaking to the *Author* of the *Occaſional Letter*) *if you pleaſe to examine over the* Party *for whom you have vouch'd, and ſee how many of them will renounce their* Calves-Head Principles; *and all the reſt are of the Club, whether they come to their Feaſts or not.*

This is the prettieſt way of proving a thing to be, that ever I was acquainted with; it is ſomething like the *Quakers* Anſwer to the *Parſon*, *The Shop Door ſtands open, and thou may'ſt come if thou woo't.* They

They have devis'd a Notion of a *Calves-Head Feast*; and if the *Dissenters* will not keep it, 'tis all one, they shall be accus'd of it, and branded with it. And if a few profligate Wretches shou'd have condescended to make themselves so infamous (which yet wants proof) *all the rest are of the Club, whether they come or not*; whether they know where to come, or have so much as ever heard of such a thing: Yet still 'tis all one, as the *Quaker* said, *they may come if they will.* I'll assure you 'tis a very comprehensive *Body*, and includes abundance of *People*: 'Tis well they don't all meet at that time. If the *Rumford-men* shou'd get it by the end, they'd extravagantly raise the price of *Calves*: and if Mr. *Lesley* has a mind to afflict the *Party*, he may do't worse than by railing at them in his *Books*, to give in an *Information* of it about ten Days before, to the *Hundred Courts* in *Essex*, and the adjacent Counties, and never fear but they'll set a *Fine* upon every *Calves-Head*; and by this means, in a little time, he'll reduce them to perform this very wicked *Ceremony* with the beggarly Victuals of boyl'd *Sheeps-Heads*; which must needs prove a great Mortification. But I cannot omit his Description of this *Chimerical Club*; (tho' 'tis very probable 'tis none of the exactest) for I think, if any such thing be, these *Wretches* work like *Moles*, under ground, and don't suffer any Spies upon their Actions. *However*, says our Author, *I am told* (but he does not tell us by who, I confess) *That last 30th of* January, *at one of the principal* Calves-Head-Feasts *here in* London (so that you are to observe there is more than One or Two of these Clubs) *they used a sort of Symbolical Ceremony, of sticking their Knives all at once, into the biggest of the* Calves-Heads ('tis well some People were not there, who have monstrous Calves-Heads of their own) *thereby engaging themselves in a Band of Unity, for the Restauration of* Puss; that is, their Commonwealth, *and the Extirpation of Monarchy,*

narchy, especially in the Line of the MARTYR, *whom they thus represented. And in one of their* Poems *since published this Year* 1704. *Intituled,* Faction Display'd. The Second Part; *which deserves its room among their* Anthems, *they speak it out as plainly; where justifying the Deposition of the late King* James II. *they say:*

I own the Right an injur'd Nation *did,*
When she from Rome *her threaten'd* Altars *freed,*
Applaud the just and more approv'd Design,
Of quite exploding the detested Line.

I am very unwilling to quarrel with this Gentleman's Understanding; though I have not the least Charity for his malicious Humour. For what but the greatest Prejudice imaginable could put such a Construction, or pervert the sense and meaning of a thing, as he has done of this? At this rate 'tis easie to traduce Words of the most innocent signification; and by mangling a *Book* with Peice-meal *Quotations, unduly and irregularly apply'd*, put quite another Face upon the Matter; as here:

When she from Rome *her threaten'd* Altars *freed.*

To which the last Line responds:

Of quite exploding the detested Line.

That is, the *Romish Line*, the pretended *Prince of Wales*, and all *Popish Successors:* And not the *Line* of the *Stuarts*, as this furious *Author* wou'd suggest. I cannot see that the words have any tendency to such a meaning: and where is the Queen dishonour'd in this then? or what occasion is there for the Author of *Cassandra*, to cry out in this Exclamentive manner? *Is not this fair warning (in Print, and cry'd about the Streets) to his Daughter now sitting on the Throne?* Why, therefore, it seems not to be hinted out of disrespect to her Majesty, who by sitting on his Throne, defends us from that *Detested Line, i. e.* the

the *Romish Line*. But to give ye the true state of difference between these two *Authors*; the one is honest, and detests the Enemies of his Country (as the Pretended *Prince* of *Wales* and his *Adherents*) and the other has lock'd 'em in the Cabinet of his Heart; and cannot, without being sensibly touch'd, hear 'em nam'd disrespectfully; as fond, indulgent Mothers, that can see no Deformity in their Mishapen *Off-spring*; and are ready at any time to fall foul on their Neighbours, for not being as blind as themselves.

Besides, before he had censur'd the *Author* of *Faction*, he shou'd have read him out, wherein the very next page, speaking as to Parties, he says,

Then cease your Emulation and unite,
And under ANNA *shine, shine immensely bright.*
ANNA! *whose Reign had I but liv'd to have seen,*
I'd ne're Recorded for a Traytor been.

Supposed to be spoken by Sir John Fenwick's *Ghost, as the Lines before quoted are.*

And here I think he has Emphatically express'd a sence of Duty and Respect for Her Majesty: Which yet I need not have made use of to prove his good wishes to her *Person* and *Government*; for having some small acquaintance with the *Author* of *Faction*, I know him to be a sincere admirer of both, and is so far from being one of that Fictitious *Club*, that I have heard him say, he cou'd not hear the Murther of King *Charles* I. named with patience! and yet he is one that is call'd a *Dissenter* too: He is one that would not have the King run away with all, nor the People be insolent or insult Majesty, without a lawful occasion; and not then to make a Vice of Necessity: He is, what all honest Men are, an Enemy to *Tyranny* and *Oppression*; to those slavish and pernicious *Principles*, of the extant *Perkinite Party*, and wou'd have

all

all those Miscreants duly serv'd, that favour the Enemies of their Country, and form Designs against the best of *Queens* and of *Governments*; for I would fain ask the Author of *Cassandra* one Question, and leave it to the World; whether his pretending to vindicate the *Queen*, be out of Love to Her, or Hatred to the *Whigs*? and whether that which drops from his *Pen*, for the sake of *Argument*, comes from his *Heart* for the sake of Conscience? 'Tis manifest he cannot love her Majesty and favour the cause of her Enemies, to use his own Words, *Nu.* 1. *p.*50. *for they cannot serve two such Masters: God* and *Mammon* are inconsistent, therefore he must love her Majesty, and hate his imaginary King *Jam.* 3d. or cleave to him, and despise her Majesty: This is plain, there is no *Trimming*; the Text is positive, *No Man can serve two Masters*; but he does serve the Pretended *James* 3d. therefore he cannot serve, nor love Her Majesty: and how far her *Enemies* are to be incourag'd, must be referr'd to those who have power to examine into it.

That he does serve the Pretended *Prince* of *Wales* is demonstrative; his seditious *Pamphlets* are the very *Trumpets* that proclaim his *Cause*; he is one of the *Leaders* of his *Partizans*, and wages eternal War with all his Enemies; and that he may do him the greater service, he is for disarming the *Dissenters* in the first place, as knowing them to be the *Standing Army* for the Preservation of *English Liberties*: and that while they are armed with Power, they will defend the Nation from *Popery* and *Slavery*: they will be a constant Guard against the dangerous *Invasions* of that *Party*. Cou'd this stumbling-block be once remov'd, the next thing would be to temper with the *Act of Settlement*; and then (as our Author has done in the foregoing Pages) hint the probability of bringing in their *Little-Master*; and extirpating the Whigs, who he treats with by the name of

Devils. And to expreſs his Sentiments out more lively, he takes the Liberty (*page* 74. *Poſt. to Legion*) to tell 'em, that the *Houſe of Commons is againſt them, and how better* (ſays he) *can the Senſe of the Nation be known?* How eaſily he has brought the Senſe of the *Nation* to bear with his own, is worth notice; and in the very next Page to that before quoted he gives you a notable Compariſon what great Reaſon he has, to hope his *Writing* will be ſerviceable to the *Cauſe* he is engag'd in. *The* Secretary *of* Oliver Cromwell, (ſays he,) *being ask'd ſoon after the Reſtoration* 1660. *how it came to paſs, that their* Party *being poſſeſs'd of the* Power *and the* People, *came ſo unaccountably to loſe both, as it were, in a Moment?* Anſwer'd, *that it was chiefly owing to the* Cavalier Pamphlets, *which had generally* the Argument and Advantage *over thoſe writ againſt them*; ſo this Author by giving himſelf a compleat *Victory* over all *Whig* P*amphlets*, leaves ye to gueſs the Conſequence, and makes this application: that if they can keep their Ground againſt him no better, *King Perkin* is as like to be reſtor'd as *King Charles* was, and they (*the Whigs*) to be ſent to the place from whence they came (*But I hope not.*) This is a plain caſe, and wears no Mask to be pull'd off; for he does not ſtick to own himſelf of that P*arty*, and that he is labouring in their *Cauſe*, and gives ye the foregoing *Quotation*, for his hopes of Succeſs, that he fancies himſelf much too hard for all the *Whig Pamphlets.* But 'tis the Happineſs of that *Party* to look upon him as a Man half diſtracted, with his Furious and Self-evident *Notions*; and inſtead of making himſelf dreadful to his *Adverſaries*, he makes himſelf deſpis'd.

If at any time there is a fault to be hit off, and he's at a loſs, he flies to his own P*amphlets*, where he has always ſomething ready for his purpoſe; among his *Quotations* he has ten to one out of his own Works: and this is a very pretty, and indeed a very new way, of always proving

proving himſelf in the right: For the ſame Reaſon, and with as little Modeſty, he trumps up *Declarations*, *Letters*, and other old ſtuff that makes (as he thinks) for his purpoſe; or whether they do or no, they ſwell out ſo many *Pages*, and ſeem to hint at great things, when they're as frivolus and inſignificant to the matter, as his own Quotations, and as unfair and unallowable.

Shou'd the *Diſſenters* follow the ſame ſteps, and reap up all the old *Sores* of the *Nation*, how many things might be produc'd to ſhew the Deſigns of K. *James*'s *Party* (when Duke of *York?*) how many Letters, *&c.* are there extant that might be inſerted here to blacken that *Party?* And how many *Memoirs* might be made uſe of relating to the horrid *Popiſh-Plot?* which was plainly found to be a Deſign againſt the Life and Perſon of the King, Proteſtant Religion, and Eſtabliſh'd Government: in which we might endeavour to diſcover how many *Laudites*, (*High-Flyers*, with *Engliſh* Faces and *Romiſh* Hearts) were dipt. And tho' it ſeems almoſt incredible that Men ſhould join with the Enemies of their *Religion*, yet 'tis evident theſe kind of People have, and are ready ſtill to do it. I might mention the *Fire of London*; and that thoſe taken on that account were generally favour'd and diſmiſs'd, without being brought to Tryal: Alſo the Endeavours us'd to ſeparate the *Proteſtant* Intereſt, and to encourage the *Popiſh*; and all this conniv'd at and put forward by *ſpecial* Members of the *Church*. The ſame pernicious *Pamphlets* went abroad in thoſe Days in favour of a *Popiſh Succeſſor*, as do now, and written by his yet faithful Friends, the *Rank Part* of the *Church* of *England*. And though the Confidence was not altogether ſo great (thoſe honeſt *Engliſh Gentlemen* in *Parliament*, not being able to carry it in a *Proteſtant Succeſſion*, as they have now) yet the Degrees were the ſame in every Circumſtance, and in all probability would have the ſame effect as what we had

a Prospect of before. For though this *Idol* of theirs should come in upon the Foundation of their own Notions, by a general *Indemnity*, and granting all things for the Security of our *Religion:* Yet (as has been taken notice of) no *Prince* of the *Romish Religion* ever thought himself bound to keep Faith with *Hereticks*, and I will mind 'em of one thing more, somewhat touching the Case of those *Perkinite Church-men*, that *Queen Mary* put the *Crown* of *Martyrdom* on the Heads of those that put the Crown of *Dignity* on Hers.

But this is not to the purpose I was about, to shew how these kind of People have always (or for the most part) kept pace with the *Papists:* And to prove this, I might here quote whole Pages of the management and carrying on that horrid design of Assassinating King *William:* Nay, what even some *Papists* had the Grace to blush at. And yet how many of our worthy *High-Churchmen* were concern'd in this? How many true-blew *Protestants* were among those that were executed, and among the rest that deserved it? And how many Hundreds more that were not concerned in it, wou'd have hugg'd it after it had been done, and have clos'd with the following stroke of bringing in a *Popish King*, by a *Foreign Popish Power?* Very fine Principles to be encouraged in a *Protestant Government*, and to be daily vindicated in *Print*. I might, I say, insert some Passages out of the Journals of this *Black Matter*, and the former *Popish Plot*, and bind it as fast to the Temples of these *High-Flyers*, as this Author has done the *Forty-one Revolution*, or the *Rye-House* Plot, to the *Presbyterian Dissenters*; but I shall not follow his Steps. For such a Magnitude of *Quotation* is both frivolous and impertinent; it perplexes the Matter, and seems to have no other design, than meerly to swell the *Treatise* to a Bulk. I shall only examine whether in general they are Friends to their Country or Enemies

(for

(for one they must be) and I think I have fairly proved, that they are not the former, by proving them the latter.

They pretend they are something better recover'd out of the terrible Agonies they labour'd under in the late *Reign*; but this is all pretence; they are the same they were in their *Principles*; and 'tis no better than an affront to Her Majesty to say so, as if they look'd upon Her Majesty as a Favourer of their *Faction*, and that now they had some hopes: And unless they will renounce their *Allegiance* and *Service* to their imaginary King *James* 3d. they can no way clear themselves of this charge. For they cannot acknowledge both their Titles at once, (of which Her Majesty's is indisputable,) being confirm'd both by *Blood*, the *Laws* of the Land, and the Affections of the *People* (wou'd I cou'd say in general) and she must either be acknowledg'd before him, or not at all; which they cannot find in their Hearts to do, as well as they pretend to love her: And tho' some of our late *Non-jurors* have taken hold of this handle, as an excuse to draw themselves out of those necessities in which they were plung'd, yet their Hearts wander as far as the Court of St. *Germains* still; there centres all their thoughts; and what is this better than *Occasional Conformity*? They can dispence with Matters of Conscience (as several of them have done) but will not allow a *Dissenter* to hold his *Trust* by the same *Tenure*; tho' he has all along enjoy'd and faithfully discharg'd it.

Therefore, I say, 'tis downright Insolence to Her Majesty, to screen themselves under the shadow of her Wing, to play the Sycophants with her, when at the same time they are corresponding with, (and wishing and praying for the Success of) her Enemies, and hugging the ruinous

Prospect

Prospect of a *Popish Successor*, which is irreconcilable to a *Protestant Constitution.*

I wonder how these Men dare fly in the Face of the *Government*, and pretend to set *Rules* for it to go by, when they are known and avow'd Enemies to its Prosperity. 'Tis true, the *Schemes* they lay down are consonant to the *Frame* they wish it-in, but ruinous and hazardous
Pag. 42. N. 2. to the *Protestant Interest*: and if, as he says, *the considerations which threw the Occasional-Conformity Bill out of the* House of Lords, *were the* unseasonableness *of it at this time of* War, *and the necessity of* Unity *among our selves*; much less is this a time to listen to their *Projects* of Government, who can have no other *Design* themselves but to betray it: And they can have no better way to strengthen the Interest of their own *Faction*, than by weakning that of the *Dissenters.* In order to which, they muster a little Army of *Calumniations* to charge the *Whigs* with, as *Rebellion*, *Sedition*, *Schism*, *Extirpation* of *Monarchy*, *King-killing*, *Calves-head Feasts*, and the like; which are us'd like Stratagems of *War*, the better to conceal their real *Designs*; that while they are amusing the World with these vain and idle Notions against the *Dissenters*, they may not be appriz'd of the danger threatned from a much more more *Destructive* and pernicious *Party.*

And therefore, he says, *If the* Dissenters *think this time of* War *the fittest for their strugling to get into* Power, *Is it not as much incumbent upon the* Church *and* Government *to secure themselves?*

Here he mistakes the *Position*: 'Tis not the *Dissenters* that are struggling to get into *Power*; but the *High-Flyers* are struggling to get them out: for since they have been posi-

positively charg'd with enjoying the *Favour* and *Indulgence* of the late Reign, I know of no memorable change since that, has thrown them out; nor of any Reason (that has not been over-rul'd) why such vain attempts have been made; tho' he threatens us with the same thing again next *Sessions of Parliament*, and adds, that *if it miscarry again, whether 'tis likely to* Heal *or* Heighten *the* Animosities *between the* Two Houses? He has nothing to do with that, and ought not to puzzle us with such an impertinent *Query*; the only Solution of which is, who will be in the wrong? Now 'tis rather to be supposed, that those that carried the matter were in the right, than those who were over-rul'd (especially if they should trump it up again) because if we will sum up the *Genius* of the *Nation*, 'tis express'd in a Free-*Parliament* (as well as *Laws* are Enacted) by the Majority of Voices; and we ought to receive it so without appealing any further; for what better Reason can we have to rest upon, than the same our Laws are founded on? So that he has flung this *Query* in the Face of his own Party. For tho' it might have pass'd the *Commons*, yet we are to be guided by that Source of Power which we find plac'd in the *Lords*.

Pag. 43. N. 2.

But, says he, in the close of the foregoing Quotatation, and spoke with an Air of Arrogance, that seems to threaten some Body, and who but the *Lords*? *Let it be remember'd, that the rejecting this Bill gave the first occasion.*

Now I will not quarrel with him for want of a Word, but as it stands here 'tis Nonsence: However, we will suppose he means, that the *Lords* rejecting the *Occasional Bill*, gave the first occasion of difference between them and the *House of Commons*. Which though it be none of

of the greateſt Truths in the World, is however a great piece of Confidence in him to charge upon the *Lords* as a fault, and to threaten them with the ill Conſequences of it, (if any ſhould happen.) *But I hope not*, for doing what in Conſcience they cou'd not do otherwiſe, becauſe they found it conſiſtent with the Safety and Preſervation of the *Nation*: And how far the *Church* ſeemed in danger by continuing the *Diſſenters* in *Power*, there were enow of its *Reverend Members* in that *Auguſt Aſſembly*, to determine, without the Nefarious Interdiction of this *Prophetic Railer*. And who ſhou'd the Church *and* Government *defend themſelves againſt*, but their Enemies? Now the *prime* part of the *Clergy* have been Judges of that already: Nor is it out of Hatred to the *Church* that the *Diſſenters* don't *wholly conform*, but out of love to themſelves, as every one is fond of the *Religion* they were bred in. *Cuſtom* has more *Elegance* than all the Force of *Reaſon*; and no Man can truly ſerve *God* by Compulſion.

But if the Author of *Caſſandra* would ſpeak his Mind, it is not on matters of *Church Diſcipline*, that he grounds his Quarrel to the *Diſſenters*: No, they might go to what Church they wou'd, or to none, ſo they wou'd relinquiſh their *Principles* of *Liberty* and *Property*, and Power in the *People*. He does not grudge 'em the *Communion* of the *Church*, ſo much as the *Power* they enjoy by it, of being able to oppoſe his deſtructive *Schemes* of Government. Nor can it be in danger from the *Diſſenters*, while their *Safety* and *Preſervation* wholly relies upon their Fidelity. 'Tis an unſeaſonable Caution, to adviſe the Government to ſecure themſelves againſt their Friends, for Enemies they cannot be; becauſe their Intereſt is ſo rivited with the *Eſtabliſh'd Laws*, that they cannot ſtart from it if they wou'd. Now we will ſee which *Party* the Government has moſt

Rea-

Reason to arm against, and who are likely to prove the greatest Enemies.

Do the *Dissenters* quarrel with the Act of Settlement, as it is settled by Parliament? No. But do the *High-Flyers*? Yes.

Do the *Dissenters* question Her Majesties indisputed Title to the Crown? No. But do the *Perkinites*? Yes.

Do the *Dissenters* repine at the Success of Her Majesties *Arms*? No. But do the *Perkinites*? Yes.

Have any of the *Dissenters* been found tardy? No. But have any of the *High-Flyers*? Yes.

Ay, but says this *Jesuitical* Author, *they are big with a Commonwealth*, and will never be quiet till they are brought to Bed of it: The old *Forty-One Rebellion* runs still in their Heads; and if their *Leaven is not purg'd out, and they sent to the place from whence they came*, the *Nation* cannot stand.

But he does not tell ye that they (the *Perkinites*) are big with a *Prince* of *Wales*, and want a *French Mid-wife*, i. e. a *French Power*, to bring him into the World; that the last 95 *Invasion* and *Assassination* runs still in their *Heads*; and that they will never be quiet while there is a *Protestant Queen*, and a *Protestant Succession*.

To sum up all: That they will never leave wrangling with the *Dissenters*, while They stand between them and home, to cross their *Designs*. And I am sorry after all this, that I'm oblig'd to commend the Modesty of the *Party*, that they don't in few Words make their Case

 known

known in plain Terms, and ſincerely lay their Grievances before the *Government.*

" That truly having had long a Deſign of bringing " in their *Little-Maſter*, which they have impatiently " expected in him and his Royal Father this fourteen Years " and upwards; and that after having fail'd in ſeveral " fruitleſs Attempts in the matter, they deſire it may be " taken into conſideration, that whereas the main Rea- " ſon has been the aſſiduous and watchful *Power* of the " *Diſſenters* in detecting their Deſigns; ſince they find it " impracticable while *They* are continued in *Truſt*: It is the " Humble *Petition* of Mr. *Leſley*, the peaceable and well- " meaning Author of *Caſſandra*, in the name of the " whole *Party* of *Perkinites*, and *High-Flyers*, whoſe *Ser-* " *vant* and *Secretary* he is; that for the aforeſaid *Rea-* " *ſons*, they (the *Diſſenters*) may be remov'd out of " the way as ſoon as poſſible; and to uſher in the *Peti-* " *tion* with the bettet aſſurance, we are to let ye know, " that there are among us infinite Numbers of *Nonjurors*, " who cannot in Conſcience take the *Oaths* to Her *Ma-* " *jeſty*, nor be true to Her *Government*. For theſe, and " other the aforeſaid Conſiderations, we hope for Re- " dreſs; and your Petitioners ſhall ever pray, *&c.*

This is, in ſhort, the Sum of the two Libels called *Caſſandra*, and I believe the Senſe of the whole *Party*, in which he has a fling at *The Shorteſt Way with Diſſenters.* But what is there ſpoke in a kind of *Irony*, he has paſſionately expreſs'd with abundance of Sincerity: And therefore it only remains to enquire,

Whether if Mr. *Leſley* had been taken up for a *Jeſuit* when the *Warrant* was out againſt him, he cou'd

could have cleared himself of the *Principles*? and if he had,

Whether for other *Reasons* he did not deserve to stand in Mr. *De Foe*'s place?

Whether it be consistent with the Uprightness and Purity of a *Clegyrman* to go by two Names? and if so,

Whether Mr. *White* be not an honester Man than Mr. *Lesley*?

But I cannot conclude without shewing the World what he may deserve for the following Paragraph. *I* Pa. 87. No. 2.
pray God, (says he) *our present* Queen *may not stand in* History *one* Instance *more of* Presbyterian Gratitude, *after Her Royal* Father, *and* Grand-Father. *Let her rather* Triumph *over them, as Queen* Elizabeth *did, and King* Charles, *after the* Oxford Parliament.

Now I appeal to the World, what there is in the *Shortest Way*, &c. that bears a worse and more malignant *Construction* than this, provided we were to pardon his sawcy advice to Her Majesty.

To which he adds, That *when She takes the same* Method *with them, She will have the like* Success. Method, is here distinguish'd, and therefore we may suppose he means *Persecution*, especially since he hints before, their being *sent to the place from whence they came*; and in the Conclusion, he cryes out, in a *Prophetick Rapture*,

Oh! let me not in this too prove a Cassandra.

Why,

Why, I don't believe he has prov'd a *Cassandra* in any thing: He has too much of the *Jesuit* in him, to have any of the *Prophet*; and tho' he values himself upon the NAME, I have seen a better *Prediction* of *Mother Shipton's*: Which *Title* wou'd have suited better with his *Libels*; for I believe no honest Man puts any trust in his wonderful *Prophesie*.

And now, I suppose, I have given him an opportunity to write two *Cassandra's* more; for he is very forward in taking up *Arms* for the *Party* and grudges no Scandal that is spent in their Service.

F I N I S.